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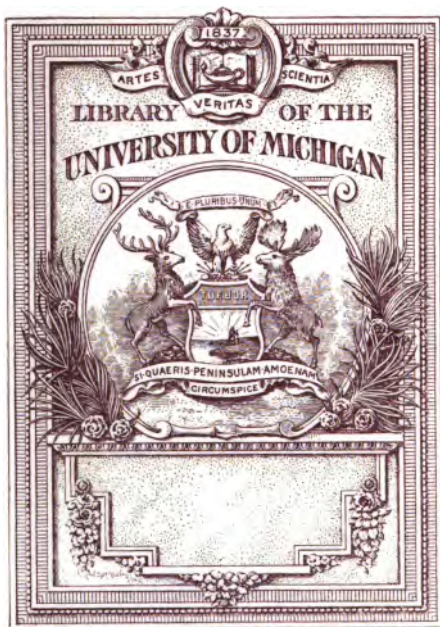
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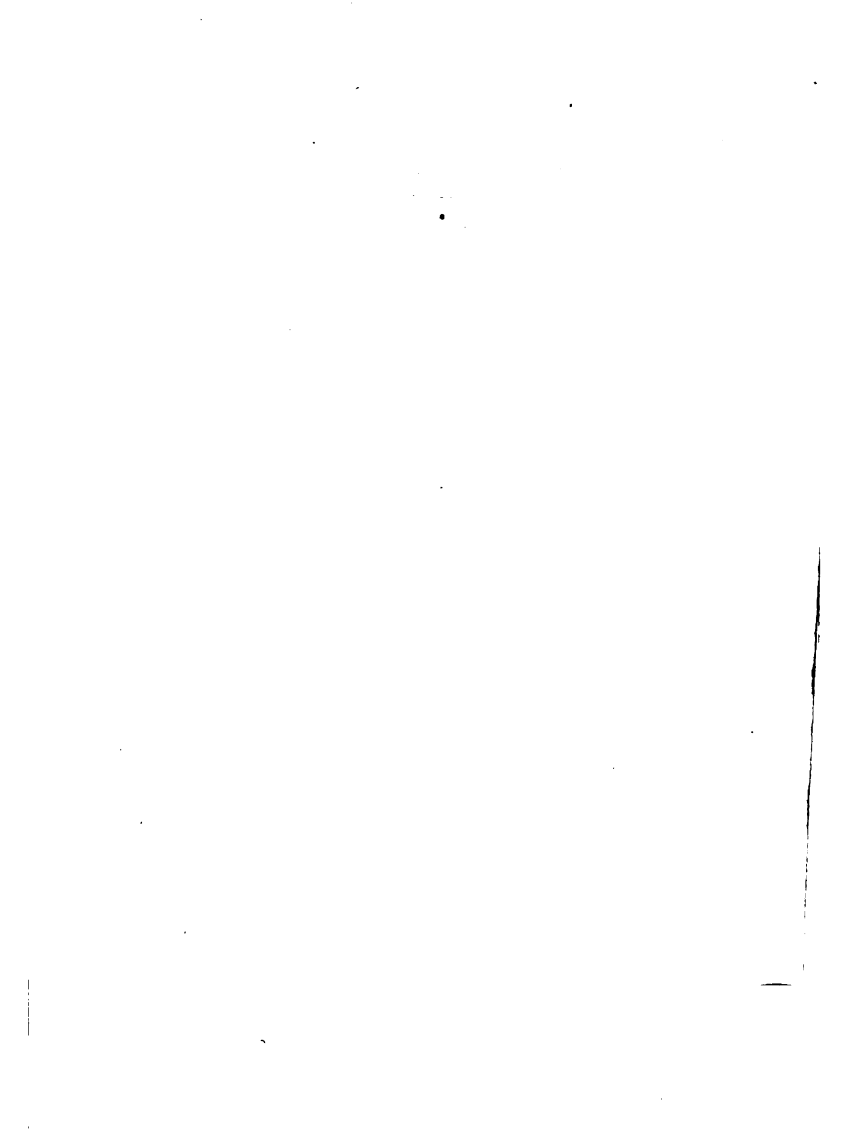
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M. E. Harlan.

IDEALS FOR YOUNG PEOPLE

BY
M. E. F. MAN, A. B. L. D.,
N. Y.



ST. LOUIS
PUBLISHING COMPANY
1902



IDEALS FOR YOUNG PEOPLE

*Marion
Edwin*
BY
M. E. HARLAN, A. B. LL. D., 1859-
BROOKLYN, N. Y.



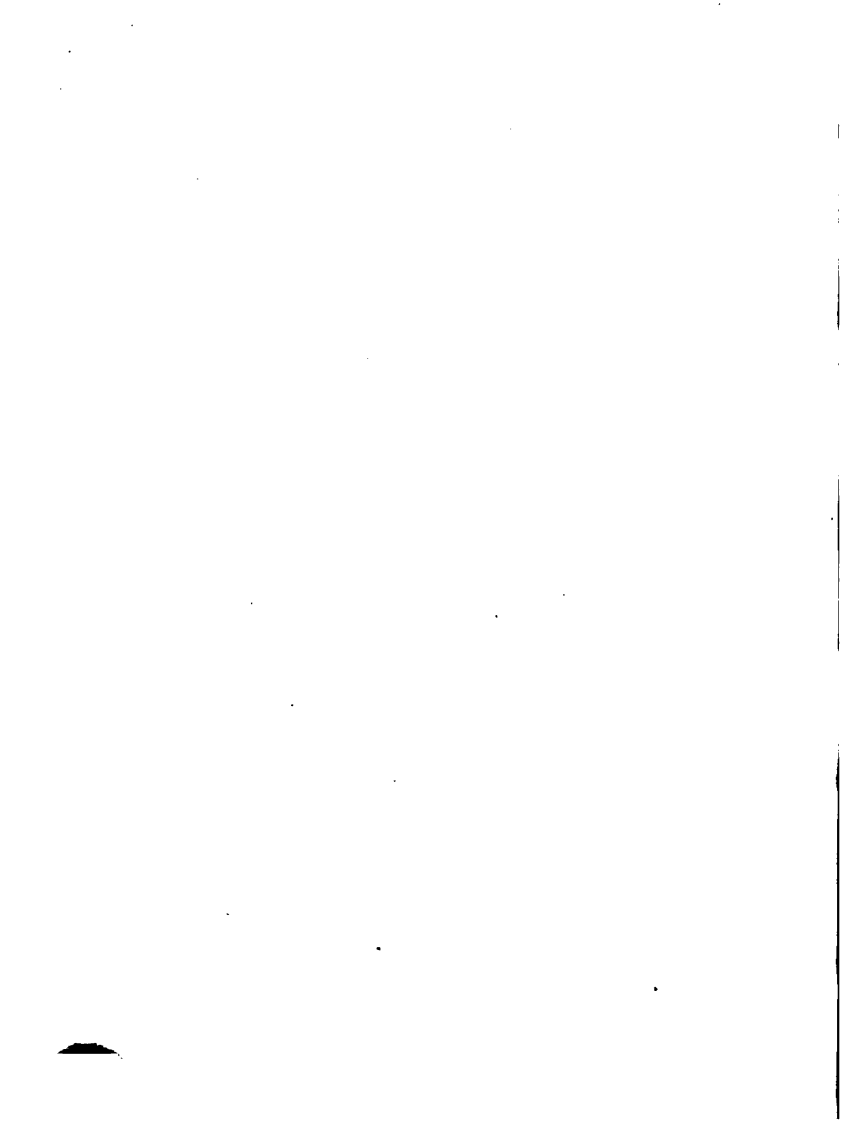
**ST. LOUIS
CHRISTIAN PUBLISHING COMPANY
1902**

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To the great army of aspiring
Young Men and Women,
And especially to those who so gladly
answered the within questions,
this volume is sacredly dedicated by
The Author

159805



FOREWORD.

THE within Sunday evening sermon lectures were given by the author in the First Church of Christ, Brooklyn, N. Y., in the spring of 1902. Through the wide circulation given them by the city dailies and the Associated Press many have requested that they be given a permanent form. This was no part of the author's plan when the lectures were given. As stated by one of our city dailies, it was my plan to see young men and women and the home and the church through the eyes of our young people. With this object in view, and with the aid of Miss May Whaley (our Pastoral Helper) and other members of the congregation, questions as given at the beginning of each lecture in the body of the book, were sent out to

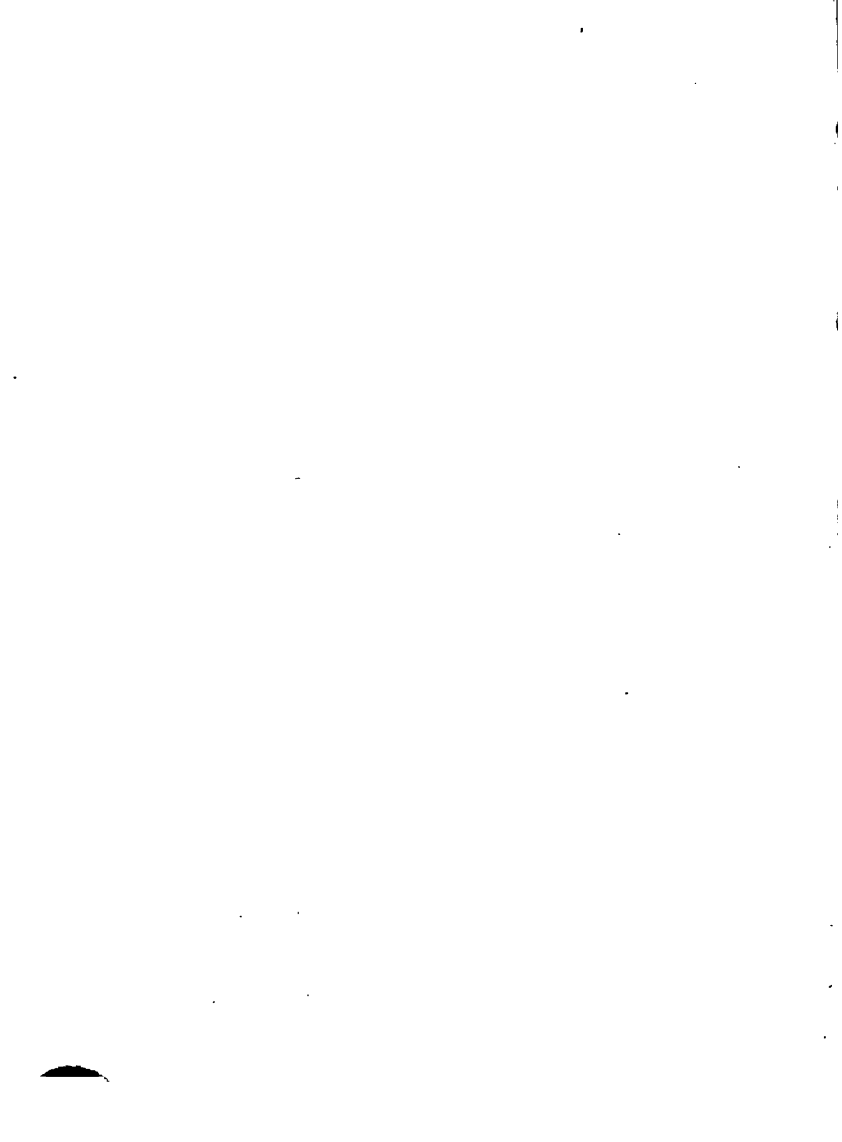
Foreword

young people all over our country and England and Canada. The questions were also printed and circulated freely among the members of our own congregation. The responses were more liberal than I had expected. In the hope of helping these and other young people in the reading public this volume is sent forth.

M. E. H.

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INTRODUCTION.

THE spirit of inquiry is nowhere more apparent than in the literature of the day. In the discussion of social and religious or moral questions we are no longer to be pleased with merely a restatement of oracles handed down from the fathers. We want new data on which to base our conclusions, and we go to the people as original sources for this material. The speaker or writer, rather than give statement to his own views, simply finds out and restates to us *our* opinions. He tells us, not what *he* thinks, but what *we* think.

The author of this volume brings to his task new and valuable data secured through questionnaire and special inquiry. The rare power used in interpreting this data into inspiring life les-

Introduction

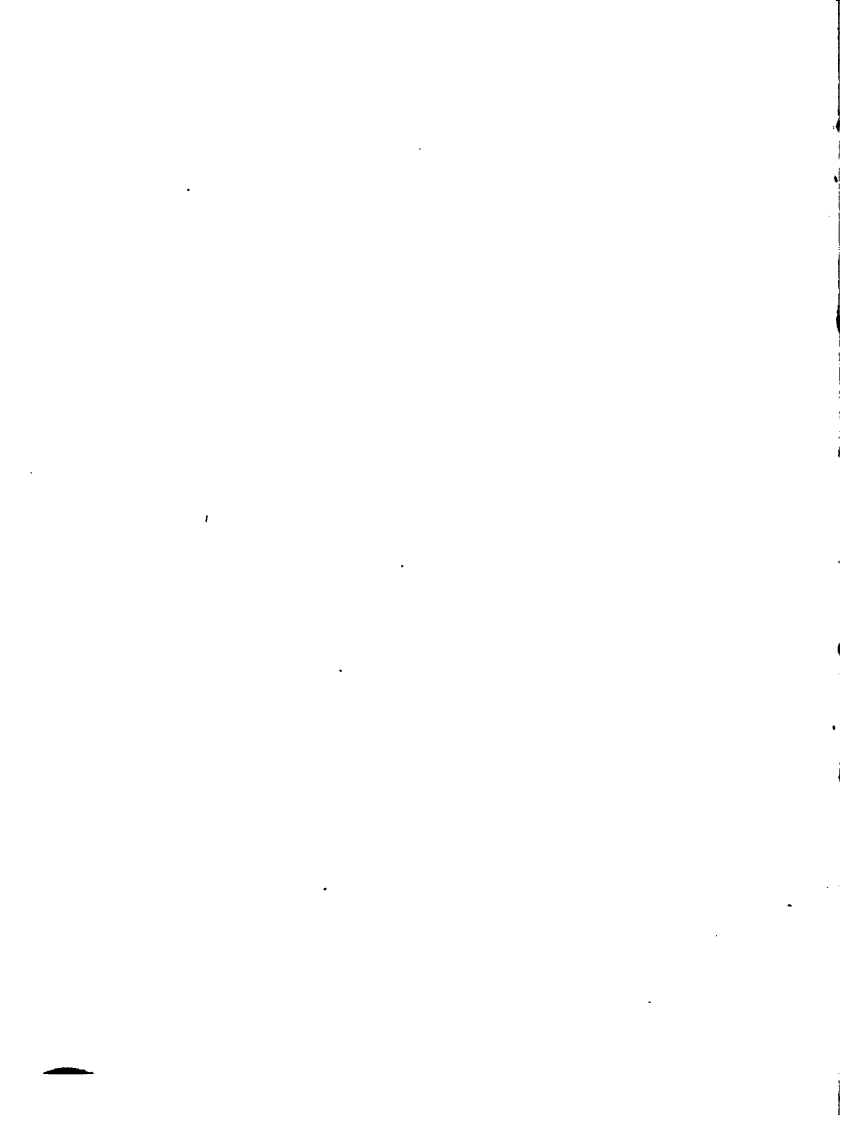
sons, makes his work surpassingly helpful to all young people.

It is cause for felicitation that we can have Dr. Harlan, ripe in scholarship and eminent as a pulpit orator, point out and illuminate the vital topics under consideration. There can be no doubt that the book will meet with a wide and appreciative reception. No young man or young woman can read it without being stimulated to higher endeavor.

HILL, M. BELL, A. M.,

Dean of the College of Liberal Arts,
Drake University, Des Moines, Ia.

THE IDEAL YOUNG WOMAN



THE IDEAL YOUNG WOMAN

From Young Men's Standpoint

THE following questions were sent out into all parts of the United States. Answers came also from Canada and England.

1. Must the ideal young woman be a Christian? 2. Will she use slang or profane speech or lead a poodle? 3. Are dancing, card playing or wine drinking accomplishments which you admire in her? 4. Does it mar or help her as an ideal to be able to keep house or make her own clothes? 5. Shall she help to make her own living, *i. e.*, will she keep house or board? 6. Would you educate her in a female school or mixed school? 7. Shall we judge her by the same standard of morals by which we judge young men? Shall she

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have fewer liberties than have young men? 8. What one thing do you admire most in young women? 9. What are some common faults of young women? 10. Would she cease to be ideal if she had the right to vote at all elections?

A few young ladies were solicited to answer to see how nearly they would agree with the young men. One hundred per cent of both sexes say she must be a Christian; seventy-seven per cent of the young men say she will neither use slang or profane speech or lead a poodle; one hundred per cent would not allow her to drink wine, while eighty-eight per cent include dancing and card playing as things to be denied her; one hundred per cent say she must have a knowledge of house-keeping whether she use it or not; every young man stands for housekeep-

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ing as against hotel or boarding-house life; seventy per cent of the men would educate her in a mixed school so as to give her a broader view of life. Monasteries for men and convents for women do not prepare them for greatest usefulness. All the young women answering prefer the mixed school; sixty per cent of the young men advocate the same standard of morals for both sexes and would give her equal liberties with her brothers; character, truthfulness, womanliness and sincerity were more universally named by the young men as the things they admire in her; seventy per cent gave shallowness and thirty per cent named fickleness as her most common faults. (Though one young man recently engaged said she had no faults.) Gossip, lack of purpose, selfishness and insincerity were the most common faults named by the

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young ladies; sixty per cent of the men and eighty per cent of the women would allow their ideal to vote.

So far as known these answers came from lawyers, college and high school students, college and university professors, ministers, business men and government clerks. Being thus representative of the bone and sinew of the land, they merit our careful perusal. The following are some of the typical answers with the name of the state from which answers came:

“Wine drinking and card playing are the curse of the land. I am against them for her.”—Nova Scotia. “No ideal young man wants a woman for a wife who dances, plays cards or drinks wine. These have been the starting point of many a young woman’s fall.”—New York City. “‘Home, sweet home,’ with variations, was always

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sweeter to me when executed by fingers that I knew would help to make it sweeter and better and neater by their skill in the domestic arts.”—A Kansas Professor. “Judge her by the same standard of morals by which we ought to judge young men. Let her have all the liberties which a young man ought to have.”—North Carolina. “Except her nature is softened and purified by the spirit of Christianity she can never hope to attain to womanhood of the truest kind.”—Lida Lenton Leet, Iowa. “Young men should have no more liberties than have young women. They should be governed by the same standard. Her most common faults are lack of will power and she is too easily led.”—Ohio. “A mixed school is preferable. It tends to make her more womanly. She is then better able to form ideas of men which will help her

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in future work. Flirting and frivolity are her most common faults."—Gloucester, England. "Her most common faults are novel-reading, non-love for home and desire for dress."—New York. "We judge our young men too loosely. If we did the same with young ladies they would soon come down to the same low standard."—Washington, D. C. "Her most common faults are being uncharitable to her own sex and flirting and untidy in appearance, and not helpful about her own home."—Tennessee. "My ideal is not an angel—just a woman. She is hearty, healthy and happy. She has a broad, level-headed view of life. Her speech is pure because a true woman uses no other kind. Her love for home is intense. As she expects to keep house some day, she learns to cook, to sew, to patch torn clothes and mend broken hearts. She

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treasures her instinct of motherhood and cultivates the gentle ways of woman. I love her because she inspires me to become a man."—Brooklyn Lawyer.

These clear-cut answers are but a very few of the many given. They indicate that the mere doll or wall-flower or ornament has no coveted place in this great work-a-day world. These young men doubt if hands are really human till soiled with some useful toil. If they are to give up the housewife for the mere mistress they will do so reluctantly. These young men look upon cooking a lobster or making a dress as more of an accomplishment than painting a cigar case or shuffling cards or playing golf. The female parasite and doll must go, and when she learns by "what death she can glorify the Lord" we will write above her the epitaph found on an old English tombstone:

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"Tears can not recall her—
Therefore I weep."

The ideal young woman must be Christian. Not that she must accept some man-made creed. She may reject all human creeds. Christ is her creed, and she follows Him. As such she is the inspirer of life. If you analyze carefully the achievements of men, either good or bad, nine times out of ten the inspiration has been a woman—a Mary or a Jezebel. Hear Portia to Bassanio:

"Though for myself alone
I could not be ambitious in my wish,
To wish myself much better: yet for you
I would be treble, twenty times myself,
A thousand times more fair, ten thousand times
more rich."

But if Christless, then:

"What is woman?—what her smile?—
Her lip of love, her eye of light?
What is she if her lip revile

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The lowly Christ? Love may write
His name upon her marble brow
Or linger in her curls of jet;
The bright spring flowers may scarcely bow
Beneath her step: and yet, and yet,
Without that meeker grace she'll be
A lighter thing than vanity."

Commercialism talks of "good marriages" just as it talks about a good business venture. When commercialism enthrones mammon instead of Jesus as the household god, then the Nemesis of domestic tragedy haunts that home and rides in the storm cloud of domestic infelicity. This is the fruitful cause of the alarming increase in divorces granted in our country. It is a startling fact that more divorces are granted proportionately to the prosperous and wealthy than to the poorer classes. "Society" like a canker eats out the heart of love. From 1867 to 1886, while the population increased 60 per

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cent the number of divorces granted increased 156 per cent. In 1870 the number of married couples to one divorced couple was 664, while in 1880 there were but 481. "Tariff for revenue only" may be a good policy for a young nation; but marriage for revenue only is never thought of by an ideal young woman.

[These young men tell the truth when they say that an ideal young woman will be able to talk intelligently about the day's throbbing themes. "How have you spent the day?" said a friend to a lady. "I have been very busy reading up on politics. We expect the Honorable Mr. K. to dine with us this evening, and I did not want to be ignorant." That very night Mr. K. wrote to a friend, "I have spent an evening with the brightest and most common-sense young woman of my acquaint-

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ance." That meant that some day she was to become Mrs. K.)

The ideal woman is neither man's master or slave. She is to be his ally. It is an abnormal condition that even makes them competitors. Said the worthless man without a job, "What am I to do? Women have entered the professions and are now doing man's work. This ought not to be." But is it not true also that men have taken woman's place as cooks, and are not thousands of them sewing garments both for women and men about tailor shops and factories? The ideal woman knows her place is in the home; but if a profligate husband or father fails to support her she is willing to do anything honorable to live like a queen rather than sell her honor for bread or die like a beggar. I care not how affluent parents may be, no mother is

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worthy the place she occupies unless she teaches her daughters the lessons of self-reliance. The ideal young woman will not wait till the hand of death or disaster robs her of the support of a father or husband, or till misfortune scatters all her resources, before she learns how to care for herself. But now, while she is in a good home, surrounded with prosperity and friends, she learns how to take a part in the world's work. Young woman, before you take another careless breath stop and ask yourself whether you could even care for yourself if your father lost his property and your dressmakers and servants were all dismissed for lack of funds! Misfortune recognizes no pedigree, and no greater injustice can be done you than to allow you to live in a home without being taught how to care for it. It is no harder work

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to dust the parlor than to play golf, and if you can do but one, the former is more honorable. What sadder sight than to see a person who has passed through life and missed life's purpose! Life's essentials are not money or pomp or passion's pleasure; for after all these have burned themselves out, men have been known to stand serene in the quiet dignity of age. Hear the Earl of Derby: "To pass out of the world in the world's debt; to have consumed much and produced nothing; to have sat down to the banquet and gone away without paying the reckoning, is not a satisfactory transaction." The woman whose chief ambition seems to be to have a good form for the display of millinery and dress goods is no more of a woman than the dummy that stands in the merchant's display window that is used for the same purpose. In

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fact, the argument is all in favor of the dummy, for it does not use the strength of useful people feeding and serving it. It is seriously doubtful if a girl should be allowed to play on the piano or any other musical instrument till she also has learned to play on the sewing machine and kitchen utensils. No ideal woman will be content to spend money which she did not help to earn or save. She is to be a "helpmeet," and she who refuses to be the "bird" of a worthy young man till he has a palace nest for her to warble in, will not warble, but croak, after she enters it. It must have been on the tombstone of such a husband that the quaint epitaph was written in the graveyard in Herren Island:

"Twenty-six years he lived as a human being,
And thirty-seven years he endured as a husband."

Such women, however, are the ex-

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ception and not the rule. But we may well afford to pray that their tribe grow smaller.

Most of these young men say that they are willing to be judged by the same standard of morals by which they judge young women. Why not? What moral attribute should a woman have that a man can as well as not do without? If all smoking and drinking men were compelled to marry smoking, drinking women because no others would have them, we would soon have a different state of affairs. But, you say custom makes a difference. Yes, but are we to be governed by a thing because it is customary, or because it is right? It is "custom" in China to bind the feet of her girl babies, but that does not make it right. It is a relic of barbarism that would allow boys to roam the street at night and be horrified if

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their sisters are seen out late. We should be no less careful of our girls, but we should be just as careful of the whereabouts of our boys.

About all the world's products flow directly through the home, and therefore through woman's hands. What a shame if she be unprepared to handle them because she takes no interest in them. She is the naturally appointed buyer for the whole family, and buys for the husband and the children as well as for herself. Eighty per cent of the newspaper and magazine advertisements are arranged for the eyes of women. The world is not yet done with the old-fashioned wife and mother. As important as education is for either sex, it can not be substituted for womanly instincts. Too long our ancestry were at one extreme and opposed the education of girls. But let us avoid the other ex-

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treme of making their education a mere ornament. There are things of at least equal importance for our girls with going to college. What of that pretense of a woman that does not know because she does not care what her husband's income is, and thus ruins him to keep up her position in society, by living beyond their means. What an abortion on nature is that female that takes more pleasure in leading a poodle to a theater than in leading her family to the house of God. In every such case the poodle has fallen into bad company and should be protected by the society for the prevention of cruelty to animals. That creature is but a female, and not a woman, that can lead a young man to the card and wine table, but whose heart is too shallow to lead him to Christ. What of the pretense of a woman who does not ask or know, be-

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cause she does not care, how her father or brother or husband secured their money, or how they voted, or how they were elected to office, or whether they were elected or bought their way to office, just so they are in office and furnish sufficient money to keep up appearances in society? What right has a woman with a "society" ambition of \$2,000 a year to marry a man with a \$1,500 a year salary? I presume this is what the young men had in mind when they said that desire for society was woman's worst fault. Such women may have a so-called liberal education and be able to analyze Milton's Paradise Lost; but what matters all that, if she herself lose Paradise and lead her friends to Dante's Inferno? What matters it, if by her genius she be able to compute the weight of worlds and measure the distance between the earth and Jupiter, if

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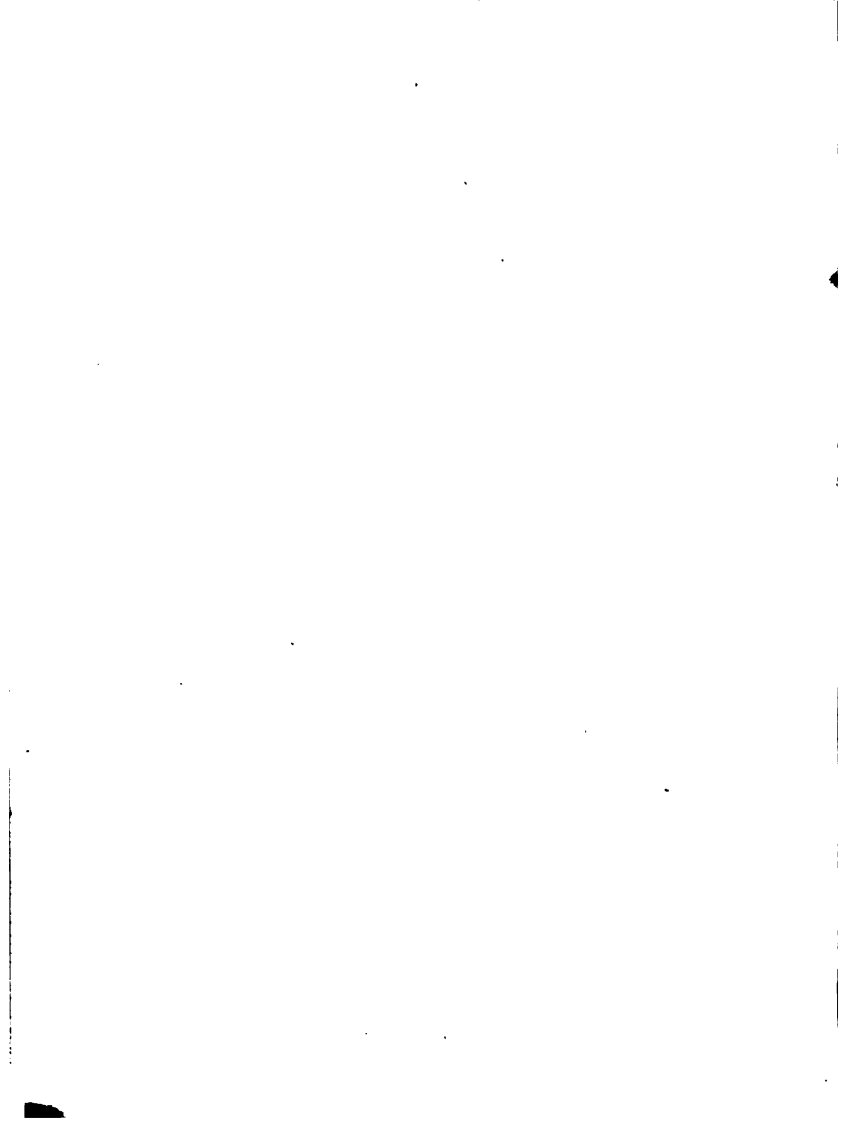
she be unable to weigh the difference in destinies of the good and evil, or measure the awful distance between righteousness and unrighteousness? What matters it if she be never so rich in stocks and bonds, and yet coarse and unlovely and vulgar and poor in womanly instincts? What a travesty on her sex if she is ever so loving (?) and kind to the poodle, and yet has no place in her heart for the infant man. By crowding Christ and service out of her life, she can not see her best estate. The veil of death clouds every vision not seen through His eyes. Dust and decay mark the end of every ambition not Christ-centered.

She may *Exist* but does not *Live*,
Who always takes but will not give!
Beloved by none, for none can thank,
Earth's parasite—creation's blank!
Not fit to stay, not fit to go,
She does not think and can not know

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Life's meaning. Poor creature she.
Whom none can love and none would see!
She only lives who lives to bless,
Whose look is love and tenderness,
She will not eat until she earns,
With woman's grace she fairly spurns
The beggar's bread. All her admire,
To welcome her they never tire.
She falters not, she will not swerve
From her life's motto, "I'm born to serve."
God bless her now and evermore—
Man's helpmeet true—God's worshiper!

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THE IDEAL YOUNG MAN

From The View Point of Young Women.

1. Will the ideal young man play cards, drink liquor, or use tobacco?
2. Will he be a Christian?
3. Shall he be a lawyer, preacher, journalist, physician or merchant?
4. Shall he be a college graduate?

The above questions were sent out to representative young women in all parts of the United States. Most of the young ladies are daughters at home or home keepers. The rest are, so far as known, clerks or business young women or public school teachers. Though the largest per cent prefer the ministry for the ideal young man, none of those answering are clergymen's daughters, so far as known. Only a few extracts from the many answers

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received are given here; and then only the answers upon which there was more universal agreement. We are permitted to give but few names of those answering. The names of the states from which responses came immediately follow the answers.

"No man who uses liquor is worthy the name of man. He shall not use tobacco or narcotics of any kind."—
Nettie Van Winkle, Ohio. "He will neither play cards or drink liquor or use tobacco. He must be a Christian. He should be a college graduate."—
Lois Willis, Kentucky. "He should not play cards or seek questionable amusement of any kind. Neither should he use liquor or tobacco."—Missouri.
"He will not play cards. Neither will he use liquor or tobacco. There are ideal young men, and young ladies are to blame because there are not more

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of them. If we would demand of them a higher standard of morals and an abstaining from the use of tobacco and liquor we would know many ideal young men."—Maud Griffith, Kansas. "He will totally refrain from cards and liquor and tobacco. To play cards is to worse than waste his time. He can not use liquor, for in the end it snatches from his heart the love that has fed his manhood. He will not use tobacco, for he can see no sense in making a smokestack of himself when it only leaves a repulsive breath."—Marie E. Ballou, New York city.

The following per cent markings show that these answers are representative of the many not given here. Eighty-five per cent are against card-playing for the ideal young man, for fear it would tempt him into the gambling habit; eighty-five per cent

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are against the use of tobacco as a wasteful, foolish and befouling habit; ninety per cent say he must be a Christian; five per cent think law the ideal profession; journalism and medicine have ten per cent each; forty per cent would select for him the ministry; only one out of the whole list would select for him farming; the others had no choice of profession for him.

These answers, coming as they do from such a diverse list of young women from almost all walks of life, are a safe index to the American home idea. Our daughters and wives and mothers are the real guardians of the home and are the best judges of its chief supports as well as its chief despoilers. Before any young lady agrees to take, "for better or for worse," any moderate drinker, let her counsel with the many broken-hearted wives who but a few years ago

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also pledged love and life and honor to some moderate drinker, but who now sit shivering through a long night of desertion and shame, waiting through moments that seem months for a release that only death can bring. How worse than foolish is that young man who would run the awful risk of unfitting himself for future usefulness by intoxicants of any kind. In his report to the United States Labor Bureau, the Hon. Carroll D. Wright says that nearly all railroads refuse to employ for important positions men who drink. This is the best explanation why so many men do not "work up" to higher positions. Of the employers of skilled labor, seventy-five per cent demand total abstinence on the part of those they employ. Of the employers of unskilled labor fifty per cent demand total abstinence.

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A Brooklyn young lady, in answering the questions above, said that an ideal young man was "as hard to describe as he was to get," and she had tried both. Apelles's great painting that enraptured the world was a composite. It represented a perfect woman. But he hunted all over Greece for the model, finding here a nose, there a limb, there the eyes, and there a forehead, etc., etc. So the ideal young man is a composite to-day, but to-morrow this composite becomes a unit in a living reality. Man is the one great fact in the world, and all ages have been looking for a perfect model. Every true young man is seized with a divine discontent, a royal unrest with present attainments. Every hour is an added opportunity to work out the ideal. He who would purposely kill time is a murderer and should be avoided, for

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time is one of the essential elements from which springs character. Give Czolgosz an hour of time and he will plan the murder of a President McKinley. Give McKinley an hour and he will deliver a message that will strengthen the moral fiber of our national character. Over the page of the writer, over the bust of the sculptor or canvas of the painter, over the home of the husband and wife, there should hover the divine ideal till each would say, "This work is not my best. I must do better than this." Over each of your finished products you may well say, as the old painter of Sienna said as he stood before his canvas, "May God forgive me that I did not do it better." Thus desire, never tiring in the everlasting pursuit of hope, will sing:

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"Still through our paltry stir and strife,
Glow down the wished ideal,
And longing molds in clay what life
Carves in the marble real;
To let the new life in, we know,
Desire must ope the portal—
Perhaps the longing to be so
Helps make the soul immortal.,

It is a great privilege to be a young man to-day. Behind you is the ever-ascending pathway of our fathers leading up to the present high plane of achievements. Before you are the ever widening fields awaiting your sowing and reaping. In the literature of to-morrow you are to be more than punctuation points. In the homes of to-morrow you are to be more than mere boarders. Keep yourselves sound at the core so you may become pillars in the temples of both church and state. In the business world you are not to be things, but men. A traveler tells of seeing the fol-

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lowing on a tombstone in England: "Here lies —. He was born a man. He died a grocer." The man had been drowned in his business. Remember that a crash in character is far more serious than a crash on Wall Street; that converting grain and railroad stock into cash is far less important than converting a sinner into a saint. As a beneficiary of this Christian nation, you have an obligation to both Christ and Cæsar, and the obligation you owe to one is not after all so very different from the obligation you owe to the other. Christ was an ideal citizen. He loved Jerusalem more than any licentious Roman could love Rome. He was infinitely more interested in her welfare than was the blatant priesthood that charged him with treason. He wept over her disgraces as every true citizen should weep over our nation's shame,

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and her coming humiliation broke his patriotic heart. Nothing but Christian citizenship is worthy your attempt. If you are a Christian citizen you will not abdicate the throne of power in favor of the vile god of rum. No man or nation can be lynx-eyed and dizzy-headed at the same time.

Shun that most common form of atheism that allows you to worship God in your homes and in the church, but does not hinder you from denying him in your business and at the voting booth. This is the very worst form of atheism, and goes out "only by fasting and prayer." Judas sold his Lord for about fifteen dollars, but in the voting booth men have been known to sell him for a mere devil's promise of some petty office, which promise his satanic majesty never expected to fulfill.

Acting on right principles, any legit-

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imate profession may become sacred. Unless you do so act, even the ministry is the profanest of professions. Your profession is quite largely incidental. Your character, your virtue, and your integrity are everything. But any reputation you may crave will turn to ashes unless He is its inspiration. Thus inspired, thought is as sacred and holy as prayer. Thus led, your thoughts become your sweetest invocations and your office or desk becomes your sacred temple, where daily you meet God face to face. New thoughts are given us not for mere admiration or selfish boasting, but for the same general purpose as that for which Christ used the cross to save men. Remember, too, that self-possession is one of the first and essential laws of giving. Before you can give yourself to any great cause you must own yourself in self-mastery. Therefore "keep

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thyself pure" is the divine injunction laid at the threshold of all truly great lives. Easy faiths go with easy men. Weak faiths and weak men are boon companions. A weak man "swears off." Strong men quit. Beware! A strenuous life demands a strenuous faith. A man with opinions lets things go. A man with a strenuous faith makes things go. Only about one-fourth of the world are creators of industry. Three-fourths of the world depend on this one-fourth to keep them busy with employment or feed them. Non-producers are not limited to those who sit with folded hands on dry goods boxes. A traveler who visited France said everything seemed to say: "Give yourself to pleasure. But in England and America the very stones cry out, think! think! think!" Professional cane twirlers and cigarette fiends and profane

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air befoulers on street corners are worse than idlers and are of less value than the pumpkins in the field or the onions in the garden. The male (for such is not a man) who spends his time teaching his dog to dance, is but a parasite on decent people; for a dancing dog is nothing but a dog anyway, and is not of so much value as the dog that has not been disgraced by being forced to keep the company of his trainer. He who charges his failure to bad environment or lack of opportunity is unworthy of success. "Strong men, like waterfalls, channel their own path!" When they wanted liberty and manhood, English and American slaves sought two young men to lead them—Wilberforce and Garrison. They were told that their only reward would be, "Battles and hardships; God's approval and man's applause—victory!" When Wilber-

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force first introduced his bill in the English Parliament for the abolition of the slave trade, it was defeated by 76 votes. But the great leader was not defeated. Such unfavorable environment made the need seem the more apparent. Five times the bill was voted down. A man who is right and votes right never can be defeated and he never can "lose his vote," though his candidate may gain no vote but his own. The man who not only loses his vote but sells his conscience, is the man who votes for a candidate he does not want or a principle (or lack of principle) in which he does not believe, even though his candidate be elected by an overwhelming majority. Every thinking man knows that his vote is the silver-toned exponent of himself, and its echo will meet him in the judgment. Wilberforce's strenuous faith knew no defeat, and at the

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sixth introduction of his resolutions in 1807 they passed the house by 267 majority. Garrison's work in our own country is too recent to need repetition here, but it was no less marvelous. Put yourself in right relationships with truth, and God will take care of the victory.

"Fly far, O shaft of light, all doubt redeeming,
Rouse men from dull despair and idle dreaming.
High heaven's evangel be, gospel God-given,
They fail and they alone who have not striven!"

It is not enough to boast that you are a "self-made man." What the world needs is the God-made man. A self-made man is a *selfish*-made man. Jezebel was a self-made woman, or at least was not God-made. Every dissolute man is a self-made man. Moses and Paul, and Spurgeon and Moody were God-made men. No man is properly made till he is God-made. All others

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are spoiled in the making. "The Ideal Young Man" therefore must be God-made.

THE KINGDOM OF MANHOOD.

ALL hail to thy kingdom, young manhood!

Take thy scepter with firm, steady hand;
Thy kingdom is fair manhood's morning—
This is thy bright Canaan's land.

Thou hast left the kingdom of cradles,

Where thine innocent babyhood lay
Secure in the lap of parent love—
From this thou'rt passed on and away.

Thou hast left it, but hast not forgotten

The subtle ties, tender and true,
That held thee so safely in boyhood
To parents that still pray for you.

Thou canst roam in no land so distant

But their love will encircle and twine
Its far-reaching tendrils about thee,
—And say of thee, proudly, "He's mine."

How can you repay them? Thou canst not,

Except thou art true to them now,
By living a life that is worthy
The love-wreath they'd place on thy brow.

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Thy kingdom's a wonderful kingdom,
With skies most transcendently fair,
With just enough tempest and storm-cloud
To give thee a climate most rare.

Throughout the whole length of thy kingdom
Life's stream, with its rise and fall, flows,
Fill its banks with such tides of thy purpose
That thou'lt be proud of what the land grows.

The fruit was never more luscious,
The companionships never more sweet;
Opportunity will challenge thee hourly,
And crowd thee with its swift-flying feet.

Its valleys were never more fertile,
Its skies a serene royal blue;
Its wages are bountif'ly plenteous
For the man that will dare and do.

The waters of Marah flow near it,
Its banks may be pressed by thy feet;
Thou wilt have just enough of its bitter
To make thy life's streams the more sweet.

Watch the walls of thy kingdom, my brother,
Keep out evil's barbarian host;
Trifle not with sin's siren-voiced tempter,
It is death if thou'rt asleep at thy post!

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All hail to thy kingdom, young manhood!

To thy glorious kingdom called Life;

There are giants far back in its walled towns;

Thou canst take them. Don't give up the
strife!

The kingdom is worth all it costs thee;

To possess it, this is the plan:

Be true to thyself and thy Captain,

And, like Him, be a servant to man.

The present is mostly a promise;

In the way thy forefathers trod,

Forward, march! through the kingdom of man-
hood

To thy kingdom on high ruled of God!

THE IDEAL HOME

THE IDEAL HOME.

I. (a) Can the home be ideal and not Christian? (b) Should the ideal Christian attempt to establish an ideal home by marrying one not Christian?

II. (a) Should a man or woman marry if they prefer hotel life to home-life or the club to the home? (b) Is club life for either husband or wife a menace to the home? (c) Has the wife equal rights with the husband to spend her evenings at the club?

III. Does an ideal home depend on a large income or the number of rooms in the house or the elaborateness of the furniture?

IV. Name three most common dangers to the ideal home.

V. Is the present tendency of young women to enter business or professional

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careers a menace to future ideal homes?

VI. Will the ideal home entertain with euchre parties or liquor?

VII. (a) Is establishing homes for love an old foggy idea? (b) Can homes be ideal if established for business or financial reasons?

In the following answers names are given when permission was granted to publish them:

"The ideal home can not be unless Christianity exists there."—E. C. Hugg, New York city. "There can not be an ideal home unless Christ is at the head."—Sadie Walker, Virginia.

"The union of a Christian with one not a Christian necessarily sacrifices the ideal."—D. C. Tremaine, Vermont.

"The wife has no place at the club which would put her on the same level with the husband who spends all his time there."—R. S. Magee, Topeka,

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Kan. "The wife has exactly the same right to spend her evenings at the club as has the husband."—Mrs. R. S. Magee, Kansas. "It is a menace to the home for either the husband or the wife to frequent the club."—Mrs. G. W. Allen, Iowa. "Were it right for him it were right for her."—Loduska Wirick, Tokio, Japan.

DANGERS.—"Worldliness, personal selfishness and marital mismating."—W. M. Hays, Minneapolis. "Intemperance, desire for fast living, and the tendency to shirk the responsibility of the home and leave that most sacred trust, the care and training of the children, to chance and the servants. The primary cause of this is selfishness."—Edith Patton, Kan. "Neglect of love, too much social life, and admitting enemies into the home."—B. M. Easter, Kansas City, Mo. "Lack of

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love, lack of frankness before and after marriage, and permitting outside matters to be brought into the home.”

—C. C. Bently, Olathe, Kan. “One or the other not being Christian, intemperance (particularly in patience) and inability to keep house or manage.”

—Mrs. Anna Hall, Farmington, Kan.

The most common dangers are: (1) Early and hasty marriages. (2) The too prevalent idea that money or wealth brings happiness. (3) Lack of training girls to be home keepers, wives and mothers. As a rule they are trained, if trained at all, for everything else but the real mission of woman—home keepers.”—Lora E. Squire, Kansas.

Question V. “No! If the ideal home were open to them professions or business careers would cease to be attractive.”—Kansas Teacher. “Prob-

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ably not on the whole.”—Vice-president of one of our large state colleges. “The home needs womanly women. A business life does not add charms or give sweetness to a woman.”—Pearl Johnston, Holton, Kan. “It is yet a question. As there are so many more women than men in the world and so many men are wholly and everlastingly unfitted for husbands because of dissipation, it is impossible for all women to become housekeepers. If it is necessary let her go to business, fight life’s battles and keep womanly. She can be a queen in the business world and yet be ready at any time for any home that awaits her.”—Brooklyn wife. “It is not! It teaches her how best to equip her children when they go forth into business.”—Georgia Wallace, Brooklyn.

Question VII. (a) “That homes

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are founded on love is the dream of every woman's life."—Laura Baker, Kansas. (b) "Such homes are not ideal to begin with, but may become so."—Mrs. Mattie Growden, Belleville, O. "No more than the office or factory is home."—Miss R. E. Shackleford, Virginia.

In the above only the briefest selections are taken from the many answers given. Replies came from hotel keepers, ministers, college professors, public school teachers, clerks and housekeepers. All agree that the ideal home must be Christian. More than half advise against trying to establish a home by marrying one not Christian. All the men and most of the women say those who prefer hotel life or club life to the home should not marry. All the men and seventy per cent of the women say club life is a

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menace to the home. While ninety-three per cent say there can be ideal homes without a large income or spacious quarters, yet many insist that these are helpful incidentals. The women were more agreed that liquor was the greatest menace to the home, while more of the men spoke of the craze for "society" as the most common menace. Others of the more frequently mentioned dangers were the club, selfishness and mismating.

Sixty-seven per cent of the women and sixty per cent of the men say the tendency of girls to enter business life is a menace to the home. All agree that ideal homes will not entertain with euchre parties or liquor. They all agree that it is a great risk to attempt to establish homes for commercial reasons, but one public school teacher said she would like to try

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even that. All agree that love is the only sure basis upon which to build homes.

Home is the central telephone station from which radiate the wires to all stations on the lines of love. Though ten thousand miles separate the inmates no power is strong enough to break connection with "central." Neither time, age, or death can break its hold upon the heart. Home is the parents' empire and childhood's paradise on earth. To the inmates of Eden paradise was home, but to all ages since home has been paradise. "No children allowed on these premises," is a sign often displayed on hotels and tenements about our cities. No such sign is seen or allowed to be hung across the threshold of a real home. God has made the home the sponsor for the perpetuity of the race.

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He who would pronounce a bill of divorcement between childhood and the home is a public menace. Charles Pearson in his book on The Future of National Character, gives a note of needed warning to the so-called more civilized races. The more cultured races will diminish and be trodden down by the mere force of numbers of the brown and yellow races because they see fit to be more prolific. The fact of the limiting of the size of the families of the more cultured and fortune favored families is well known, but we have not been so ready to see its festering danger. One word explains it all—childhood and home have been willingly divorced in our so-called best (?) families. In the tenement districts of Brooklyn there are 97,000 children under five years of age. Greater New York has a tenement

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population of one and one half million. These tenement districts swarm with children where the parents are least prepared to care for them, while there are whole blocks of palatial homes where a child's voice is unwelcome and rarely ever heard. The grim logic of these conditions is that most of our future population is to come from the slums.

"A dreary place would be this earth
Were there no little people in it,
The song of life would lose its mirth,
Were there no children to begin it:
No little forms like buds to grow,
And make the admiring heart surrender;
No little hands on breast and brow,
To keep the little love-chords tender.
The sterner souls would grow more stern,
Unfeeling natures more inhuman,
A man to stoic coldness turn,
And woman would be less than woman.
Life's song indeed would lose its mirth,
Were there no infants to begin it;

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A doleful place would be this earth,
Were there no little people in it."

It does not take much of a mathematician to reach Mr. Pearson's conclusions. All European countries excepting Russia show a decrease in their birth rate per capita. The death rate of France exceeds her birth rate, which dooms her to a slow but certain and painful dissolution. She began her decline when she enthroned the mistress and gave motherhood the assassin's stab. When the passion for "society" finds its way into what would otherwise be a home, the word "mother" falls from the vocabulary. But I would not use this thought in a narrow sense, for a wife can at least be motherly if not a mother. The word wife is from the Anglo-Saxon "wifan" (to weave), and with what delicate touch does she weave into the

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fabric of human weal or woe the threads of opportunity in the home. Rings and ceremonies may make families, but love and a true wife make the home. There are 300,000,000 families in the world, but I think too much of my veracity to say there are that many homes.

Heredity and bad homes are now credited with being the most potent factors in criminality. Where marriage is but a convenience and the house but a place where we stay overnight, and easy divorce laws the rule, there crime is the most prevalent. We justly criticise the Mormons for their practice of polygamy. But after all what real difference does it make whether a man has two or more wives at the same time or at different times closely contiguous to each other, because divorces are granted on other

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than Bible grounds? Both our religion and our laws must be strict here, not for the sake of the husband and wife so much as for the protection of the home idea and childhood. If parents cease to croon above the cradle then the state must take up this lullaby:

"My child, I fear thee: thou'rt a spirit-soul!

How shall I walk before thee?—keep my garments whole?

O Lord, give strength, give wisdom for the task,
To train this child for Thee."

Marriages are lotteries and homes are but harems when courtship is a deception and wooers are sensuously blind. With some people the most important part of marriage is the selection of the wedding gown and deciding on the place to spend the honeymoon (?). The woman who gives more care to the selection of the hat she is to wear than to the hus-

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band she is to wed is full sister to the idiotic lad whose only excuse for accidentally shooting himself is that he did n't-know-it-was-loaded. Both should be sentenced to solitary confinement as nuisances, so they could not endanger others by committing the second offense. One of the most fitting times to pray is over the selection of a husband or wife. I heard Mrs. Margaret Bottome say that from a girl she prayed that she might select the right husband, "and sure enough when I made the selection I selected the right one." The home not founded and fostered in the spirit of prayer lacks that much of being ideal.

The husband or son or even the "hired man" may support the home, and build the house and buy the furniture; but the wife makes it. The house has scarcely echoed to her tread

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till everything in it has been transformed. She brings with her her own peculiar atmosphere and as if by magic she changes inelegance to grace. Though the only roofing be the stars, and the walls are but canvas, and grass the carpeting, where the true wife is there is a home if the husband be a man. "We had a home a long while before we had a house to put it in," said the ancient Hebrew mother. What may we expect therefore when the mother leads "society" while the uncultured servant leads the baby and gives it whiskey-prepared paregorics to quiet it now, but to create in it an appetite for drink to curse it in maturity? The boy never can be too thankful that he had a real mother who looked upon her children as a God-given opportunity and preferred to raise

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them herself rather than "farm them out" to hired servants. Climate and geographical location have no more to do with vegetation than has the atmosphere of the home with a young child's life. Our extremely commercial age has a tendency to make marriage a mere convenience and home but a place where we stop over-night. It substitutes the bookkeeper for the home keeper and fills our offices with those who by a decree of nature should be central figures in the home and nursery. Too often it makes wage-earners of our wives and daughters to take the place of an indolent husband or to fill a purse which he has emptied at the gambling table or saloon. Such a condition is but a rope about the neck of our body politic that sooner or later will leave it stifled and incompetent. God pity us

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when our homes give the first lessons in gambling and wine drinking. In the new order of things a woman will no more think of marrying a "moderate drinking man" than a man will think of marrying a drinking woman. If this is not to be the case, then the future bride must change the orange blossoms for the nightshade, and join hands with Herod and Salome in the mad dance of death around the future home.

All lasting reforms must begin with the home and not with the state. Our homes are still to be our castles of defense. We have too long expected the church and state to save our girls from shame and our boys from the drunkard's hell. The home must not think of shirking this responsibility and leaving it to others. Too often the home gives the first lessons

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in the devices of death. The home that gives the child its first taste of liquor is itself responsible if that taste ripen into a passion that burns with the quenchless fires of hell. If the church or state give the first draught, then hold them responsible. The church and state can no more do the work of the home than the home can do the work of the church and state. He is an enemy of both God and man who would transfer the responsibility of the home to the United States Congress. He also lacks that much of being a man who allows his wife to do all the religious living for the family. Such have no right to marry. Neither must we expect the Sunday-school with its sessions of one hour a week to do enough religious training for the other 167 hours. Yet there are thousands of children in so-

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called Christian homes that never receive religious instruction except at the hands of others. Many also prefer teaching other people's children at Sunday-school to teaching their own children at home, and allow this to satisfy a morbid conscience and persuade themselves that they have performed the functions of parents. Such people are excelled in littleness only by those who will teach neither at home or at school. More religion in the home will fill our pews with worshipers, our church treasuries with riches, and our land with patriots and philanthropists.

There always will be those who prefer the hotel and the boarding house to the home, and we should thank God there are Christian men and women who will give them the very best substitute possible. Such, how-

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ever, is not the normal condition. John Howard Payne still sings his world song because attuned to a universal melody:

“An exile from home, splendor dazzles in vain;
O, give me my lowly thatched cottage again!
The birds singing gayly that came at my call;
Give me these and the peace of mind dearer
than all.”

We may forget our inventors, our statesmen, our warriors, our philosophers and even our preachers, and live; but to forget mother and home is sure death to both church and state. Extravagant housewives that would with more pleasure spend a fortune than save a cent, are the chief causes of the unnatural revolt against the home. The profligate cost of living that forbade the middle class of the young men of Rome to marry, was not the least of the causes that led to the “Decline and Fall of

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Rome." This crushed out the middle class families that make up the bone and sinew of every great nation. Even in our own times this wasteful extravagance is not an entire stranger. While the starving millions of China were pleading for but a pittance of bread, the Emperor was worse than wasting millions of money in most wasteful wedding festivities. At a great social function in Washington, D. C., a banker's wife wore a dress covered with one hundred and five hundred dollar bills made so as to resemble a single pattern of money. Her sleeves and waist were made of thousand dollar bonds stitched in. Her outfit cost \$300,000. All such would-be butterflies we may forget with gain.

How worse than desolate that heart that can not say: "This is our home. That picture on the wall was hung

typical minister will add, they money is still good of the the reason why not

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there the day our father brought mother here as his young and beautiful bride. In that room I was born and from that old keepsake cradle our first baby left us to go home to God, and since then heaven seems dearer and more real. In this chair sat father when in the evening hour he led us in devotions and broke to us the bread of life. By that chair we knelt at mother's knee and learned our evening prayer. Against that panel in the door they both leaned in prayer for us when we children started to college. There again they stood when brother John went away to war and their great parent hearts sobbed out, 'God bless you, boy. Be true and come back home and lift from our hearts the burden of separation.' To that gate they ran to greet us when we returned from college and John came home again. On that bed they both

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lay that beautiful October morning in the peaceful sleep of death when the frosts had clothed the forests in richest gilt, and we adopted gilt instead of raven black as the border of the funeral cards; for in the country to which they have journeyed 'there is no night there.' Since then we have felt that something has gone out from our lives which cannot be replaced, and daily we turn anxious faces toward the golden sunset gate through which they passed into the harbor unchilled by frosts and unswept by storm. Here are some of the keepsakes, the silent monitors of the dearest ties that make the past and the present and the future, one grand and glorious NOW! Here are the baby's slippers, now sacred to the memory of her angel face. These are mother's glasses. Over there her eyes are no longer 'holden' and she does not need

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them. This is father's arm-chair. Perhaps we are foolish, but we would not exchange it for another though it be inlaid with diamonds and covered with richest and rarest tapestry. We think it sacrilege to keep these about a hotel, under the glare of public gaze." God bless our homes, the only places where grows to ripest richness the flower of hospitality. The very best of the fruit called manhood grows only in the kingdom called Home.

Ideal homes do not just happen to be, but are the result of bringing together congenial elements and of effort. Our best cooks can not make good bread. The most they can do is to bring together elements, and if these elements are in right relations good bread is the result of chemical action. God is in the laboratory of the kitchen and will permit no trifling with the laws of af-

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finity. Ideal homes are God-guided. "Unless He build the house, they labor in vain that build." No home can be ideal where Christ does not follow the central figures from the marriage altar to the golden sunset gate, when one "passes on" and leaves the other for a little while to go alone the uncompanied way and bear the undivided grief.

"There is a land of every land the pride,
Beloved by heaven o'er all the world beside;
Where brighter suns dispense serener light,
And milder moons emparadise the night;
A land of beauty, virtue, valor, truth,
Time-tutored age, and love-exalted youth.

"Here woman reigns: the mother, daughter, wife,
Strew with fresh flowers the narrow way of life!
In the clear heaven of her delightful eye,
An angel guard of loves and graces lie.

"Where shall that land, that spot of earth be
found?
Art thou a man?—a patriot?—look around;
Oh, thou shalt find, howe'er thy footsteps roam,
That land thy country, and that spot thy home."

THE IDEAL CHURCH

THE IDEAL CHURCH

I. Creed. (a) Shall it be long or short? (b) Unitarian or Trinitarian?

II. Membership. (a) Name the things the most immoral man must do to enter it. (b) Name the things the best moral man must do to enter it. (c) Are the things named in the New Testament?

III. Discipline. (a) Have we a right to excommunicate a member? (b) Name five offenses for which a member should be excommunicated. (c) Are saloon keeping, dishonesty in business, and profanity such offenses?

IV. Are euchre parties or selling "chances" legitimate means of raising money for the church?

V. Government. Shall the govern-

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ment be Congregational or Episcopal i. e., shall each local church be self-governed or shall certain dignitaries have ecclesiastical authority over several churches in one diocese?

Answers to these questions came from Presbyterians, Episcopalians, Disciples of Christ, Adventists, Congregationalists, Baptists and Methodists. Lawyers, business men, ministers and students are represented in the answers. Replies came from England, New York, Illinois, Iowa, Massachusetts, Connecticut, Nebraska, Michigan, Pennsylvania and Washington, D. C. Yale Divinity School, Union Theological Seminary and Drake University Bible School are represented by students and professors. The following per cent markings show the trend of thought regarding the "Ideal Church."

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Every denomination asks for a short creed. Forty per cent of those answering say the creed shall be Trinitarian, while twenty-four per cent say it shall neither be Unitarian nor Trinitarian; fifty-two per cent say the best moral man and the worst man must enter the church by the same steps—faith, repentance, confession and baptism; seventy-two per cent say the terms of membership are given in the New Testament, but some fail to state the terms; seventy-six per cent say the church has a right to excommunicate for grave causes only, and sixty-five per cent include dishonesty and saloon keeping as sufficient causes. (Some fail to answer these points.) Eighty per cent are opposed to card parties and selling chances as means of church entertainment or as means of raising money. Seventy-five per cent say the government shall

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be congregational, while most of the others say it makes no difference—depending on circumstances. The following are some of the representative answers.

CREED.—“A short creed, to which the office bearers should subscribe, but should not be a test of admission.”—Presbyterian, Yale. “Short. Neither Trinitarian nor Unitarian in any Trinitheistic or Socinian sense. Metaphysical distinctions have no place in a religious creed. Personal and spiritual relations are to be emphasized.”—Congregationalist, Yale. “Short—Christ and belief in Him only. Unitarianism and Trinitarianism are systems of theology and need not be considered.”—Disciple, Yale. “In this enlightened age when the Scriptures are within the reach of all and can be read by all people a written

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creed can be dispensed with.”—Episcopalian lawyer, Brooklyn. “Brief and inclusive. Ignore all ontological statements of the trinity and lay emphasis on Jesus Christ.”—Presbyterian, Union Theological Seminary. “Its creed should be the creed that needs no revision—the Word of God.”—Disciple of Christ, Union. “I Cor. 2:2. No human statement to which men must subscribe.”—Baptist (minister), Brooklyn. “The Bible.”—Adventist, Nebraska. “Its creed the unchangeable Christ.”—Illinois. “Its creed very short—Thou art the Christ, the Son of the living God.”—Disciple, Michigan. “No creed except the New Testament.” — Presbyterian lawyer, Brooklyn. “Make it short. Trinitarian though I do not like that term.”—Bible College of Drake University, Iowa. “It must be short that it may

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be grasped at a glance; simple that it may exclude no one, and comprehensive so as to serve for all times and every circumstance and that it may not be outgrown.”—J. H. Mohor-ter, Boston. “The shorter the better. The day is fast approaching when men shall be governed by their own conscience rather than by a creed set forth by other men.”—N. G. Maynard, Maine.

TERMS OF MEMBERSHIP.—“Faith, repentance, confession and baptism. Same for both moral and immoral man.” — Presbyterian. “Faith in Christ, turning from sin and baptism. The New Testament presents the same way to both the moral and immoral man.” — Disciple, Yale. “Repent, reform, be baptized.”—Chester, England.

DISCIPLINE.—“Excommunicate for

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saloon keeping, dishonesty, profanity and gambling.”—China, Maine. “Unrepentant criminality, including saloon keeping, lewdness, dishonesty, blasphemy.”—Presbyterian, Brooklyn. “A saloon keeper, a lewd or dishonest person, is not entitled to membership in the church.” — Episcopalian, Brooklyn. “Saloon keeping, adultery or any moral offense. For religious opinion a man should never be excommunicated.”—Union Seminary. “Any immoral occupation or failure to conform to Christ’s standard.”—Baptist, Union Seminary.

GOVERNMENT.—“Episcopal for large cities and Congregational for smaller places.”—Union Theological Seminary.

The above replies, coming as they do from such a wide range of territory geographically and from so many denominations and such theological centers, can be taken as representative of

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the present trend of thought. Men must have a creed, but it makes a vast difference whether that creed is human or divine—man made or God made. Men have not lost faith in Christ, but they are losing patience with dead dogmas and old theological speculations as tests of fellowship. These men are soul winners and practical lay workers who have no time or inclination to waste over creedal shibboleths and beautifully stated, but cold theological speculations. Human creeds never can accomplish what Christ and the Gospels can accomplish without them, for they foster strife, and by that much keep the mind and heart off of Christ. They give occasion for the free lance of the splendid talent of secular journalism. A recent editorial in one of our large metropolitan dailies, said, "The church is rapidly coming

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face to face with a condition of things which has not confronted it for fifteen centuries." But it continues, "whatever have been the faults and follies of the church, it is a plain fact of history that it has been the shell within which the kernel of Christian living has been transmitted from generation to generation." But the church can not afford to misapprehend or misstate its message. The apostolic message is still the message for to-day. Men of the ministry, if they will be heard to the glory of God, will take nothing but a speculative interest in either the "old theology" or the "new theology" as such. Why not let each generation do its own thinking and leave our thoughts on history's highway, not as tethers to which we would fasten our posterity, but as milestones showing where we have been. The false and unholy, be

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they never so ancient, can not be made true or holy by sprinkling so-called "holy water" upon them. What we want is truth. Why call a certain creed "the apostles' creed" or the "Athanasian creed" when all historians know that the apostles or Athanasius never saw them and were in heaven long before these creeds were born. These statements of belief may be good and wholesome, but we should let them stand on their own merits and can not afford to fly in the face of history to give them an honored place that does not belong to them. Men in Palestine make a living by selling so-called "sacred (?) relics" to the piously inclined credulous people, and yet these relics never saw a more sacred place than the soiled hands of their venders. We cannot afford to be like them in calling that holy which is unholy. If

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you believe in Christ with all your heart and are allowing Him to be the dominant force in your life, what matters it whether you have ever even heard of "Trinitarianism" as a theory or whether the story of the rich man and Lazarus was a parable or a historic fact? An ounce of faith in Christ is better than a ton of faith in theories about Christ.

The history of human creeds is a long history of debate and persecution. If human creeds are but "the exercise of man's right to interpret the Bible for himself," then why should one age or set of men bind upon another age or set of men their interpretation as authoritative? Men of thought do not like to feed on dead dogmas or be imprisoned in theological cemeteries. As Christians, we should put truth above tradition or systems, and should be as free to

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take the truth from the hand of Calvin as from Arminius, though we should not accept either as the final authority. Do you say the ideal church should have a creed so that we may know what it believes? But the replies of those interviewed show that a man's denominational creed is no indication as to what he believes. Men subscribing to longest creeds, say the ideal church should have a short creed. Others who are attached to churches with Episcopal or Presbyterian forms of government, say the ideal church will be Congregational in government. There are thousands of good Christians who refuse to interpret the Bible through the eyes of either Unitarianism or Trinitarianism. They prefer to be simply Christian. As an examination for the ministry it is more fitting to ask the candidate if he believes in clean linen or tidy clothes,

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than to ask him if he believes Adam was a real historic character, as was recently asked a candidate in our city. Hear Jesus examine Peter for the ministry: "Whom say ye that I am? Lovest thou Me more than these?" "Thou knowest that I love Thee," was Peter's reply. Then "feed My sheep." Not a word about a single one of the many theological questions that have in more modern times divided the church.

Often the charge has been made that ministers are not explicit enough, but deal too much in vague generalities. On the question relating to the requirements to enter the church, some of the replies give ground for the charge. While seventy-two per cent say the terms of entering the church are given in the New Testament, but fifty-two per cent state the terms. If the terms are stated in the New Testament, why

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not give them when asked? Here is an answer fairly typical of the indefinite ones: "He must" (to enter the church) "from the standpoint of morality promise to do nothing which would be condemned by Jesus." Christianity is a positive force. This answer is evidently wrong, for it is entirely on the negative side of life. The one giving that answer is a minister, and is supposed to be able to give explicit instructions as to what a man must do to enter the church of Jesus Christ. Would the United States keep in its employ a man to instruct aliens how to become citizens who would dare to deal in such vague generalities? Would the ideal church be wise in keeping at its head a man who has only a negative theology? Of course it would be true to tell an alien applying for citizenship, that he "must promise not to do anything which would

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be condemned" by our government. But that is far short of telling him how to become a citizen. The terms of citizenship are plainly stated in his book of instruction, and he must be true to that or give up his position. The book of God as plainly states the terms of entering the church of Jesus Christ, and we should be willing to state them without apology or tell the reason why we are untrue to our trust. An ideal church is a Spirit-filled church, and a Spirit-filled church is a Christ-honoring church, and He says, "Ye are My friends if ye do whatsoever I command you." The ideal church will not be content to feed on mere statistics. To know what a man loves and lives is the vital thing. It takes statistics a long while to tell the truth, and when they do finally deliver their message, it is very often too late to do any good. The

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ideal church deals with tendencies and feeds on the "bread of life."

The history of the world is fast losing itself in the history of the church, and the history of the church is a record of divine progress in God's dealing with men. But progress, like the tides of the sea, has its "ebb" and "flow." To-day the tide runs high with prosperity, with no threat of danger. To-morrow the tide sets back, and dire disappointments come and life sinks into the ebb. We may never be able to understand these mysteries in God's providence, but the wise man who desires to keep his own secrets will not find fault with God for exercising the same right. Through it all we are advancing toward the ideal, and in these forward movements we must admit that influences have been at work that far outreach the sweep of the rolling tides of the sea. Through truth

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to progress and victory is the divine program. Herbert Spencer says there are three stages through which human opinions pass: "The unanimity of the ignorant, the disagreement of the inquiring, and the unanimity of the wise." Man's brilliancy must not be substituted for gospel wisdom.

This is a transitional period. In philosophy we have left the school of Milton and Dante, and have entered the school of Browning and Tennyson. Men no longer worship Milton's gods nor fear Dante's devils. Facts are the same, but opinions and fancies have changed, and the church must take care of the facts and let fancies alone. John Wesley said, "Infidels know it whether Christians know it or not, that the giving up of witchcraft is in effect giving up the Bible." The church declared in thunder tones that "the Bible must

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stand or fall with slavery." But fear of witchcraft and holding of slaves have both gone, and the church reads with new eyes that are no longer "holden" the better interpretation. We still have Wesley's Bible and worship his Christ, but we do not hold his opinions.

We do not clamor for a new world nor deny the existence of the old one, because we have discovered new elements in nature. Neither should we clamor for a new Bible or deny the truths of the old Bible simply because we interpret it differently from our ancestors. We have as much right to systems of interpretation as had they, and will be pardoned if we squirm when they would put their Chinese shoes on our theological feet. Opinions about Christ have changed much, but, thank God, Christ has not changed. "The word of God is not bound" with the re-

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lentless fate of Calvinism, nor impaired in power by the right of choice of Arminianism. The telescope does not add one spot to the sun or change its size or a single element in its compound. But as an interpreter it *has* changed considerably our views from those held by our ancestors. No rational chemist would tell us that whatever new elements may be discovered in the future, yet his theories of the book of nature must hold good for all time to come. Yet this has been the sad position by good but misguided theologians of all ages in tests of Christian fellowship. Not philosophies about Christ, but Christ Himself is the divine trellis upon which the soul mounts to God.

Human creeds and dogmas are rickety and unsightly scaffolding used by a cruder age as they worked upon the temple of truth; but this scaffolding is

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no longer needed, and it mars the beauty of the more complete structure. Many have spent more time in rearranging and patching up the scaffolding than they have in building the temple, and for the sake of the symmetry of the building, we should be pardoned if we took it down with gentle but determined hands. There is danger of having a theory of Christ and not Christ; a theory of faith and not faith; a theory of conversion and not conversion; a theory of the Holy Spirit and not the Holy Spirit. A theory of an iceberg is just as warm as a theory of the sun, but an iceberg is not a life-giver, as is the sun. There is as much salvation in a theory about Mohammed as about Christ. Above the whole range of human philosophy about Christ stands Christ Himself as the most lofty peak

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from whom alone we catch the sunlight of our fondest inspiration.

During the "dark ages," though a man's life were as pure as a babe's, yet if he dissented from the dogmas of the church it was the inquisition and the flames. To allow those old dogmas to stand as our authority would be like allowing the untutored savage to force his rude tools, with which he worked upon his adobe hut or wigwam, upon the workman skilled in art as he worked on St. Peter's Cathedral. Two things are necessary to enter the school of Christ—my personal faith in Him and my personal relation to Him through obedience.

From all points on the outer circle of Christianity, each denomination is approaching the divine "ideal" by approaching this Christo-central creed. Each party is claiming that the others

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are "coming to them," or coming in their direction. And is not this true? For as we approach Christ we must approach each other. By enthroning Him as the supreme authority, we may speedily usher in the realization of the desire of His prayer "that they all may be one." In the studio of Raphael, the master artist of Italy, there worked a faithful paint-grinder who, under the guiding genius of the great artist, had himself become quite proficient. An enemy of Raphael urged him to found a school of his own, and told him that wealth and honors and kings' palaces awaited him. He replied: "I am not ambitious to found a school or to dwell in kings' palaces, but I am ambitious to catch Raphael's spirit and reproduce in myself his ideals." This spirit should characterize the church of Christ. Not to found new denominations or to foster

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strange and diverse doctrinal speculations, but to preach a crucified Christ as the world's only hope of glory. Such was the church which He planned, and it *was* and *is* "ideal." If it does not exist, let us set about to realize it by obediently crowning Christ as our divine Lord, and abiding in Him in loving loyalty. In the records of such a church, the waiting world will read a mystic meaning for which it has long waited, and as the reddening cloud of Time's setting sun arches low to meet the horizon of an ever-widening eternity, they "will come from the east and west and the north and south, and sit down with Abraham and Isaac and Jacob" in the kingdom of God, to go "no more out forever." Then it shall be presented to "Himself, a glorious church without spot or wrinkle or any such thing."

